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ABSTRACT

This paper describes how the passage of California's Proposition 187 (which bars public social services to illegal immigrants) affects K-12, college, and university speech educators. The paper also describes how the Speech Communication Association (SCA) can use proactive rather than reactive methods of interacting with their Asian Pacific American, Black, and La Raza Caucus members to bring about a shift of philosophies and teaching paradigms in multicultural oral communication classrooms across the United States. The paper focuses on methods of incorporating culturally diverse teaching-learning styles in K-12, college, and university oral communication programs by using a cultural collaboration model of multicultural classroom management. Contains 21 references. Appendixes present an intercultural communication model and a description of multicultural public speaking communication variables. (Author/RS)

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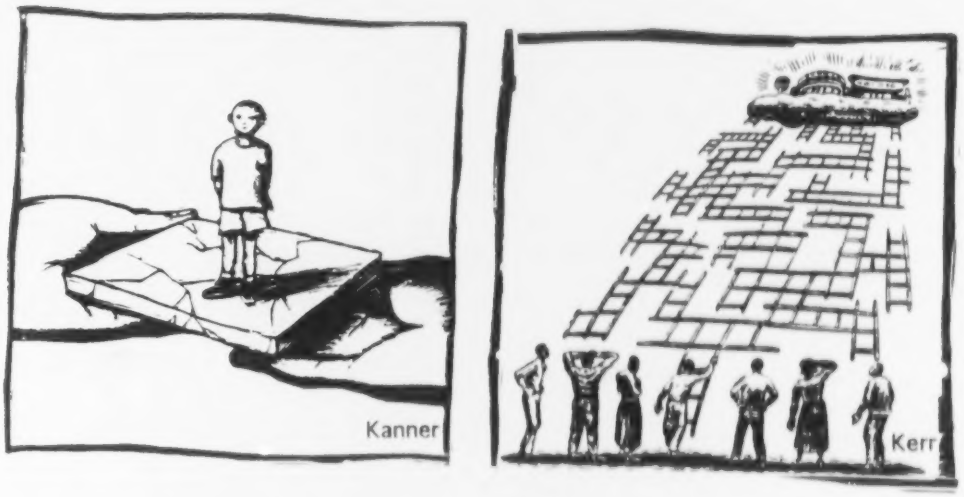

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Abstract

This perspective describes how the passage of California's Proposition 187 affects K-12, college and university speech educators and how SCA can use proactive rather than reactive methods of interacting with their Asian Pacific American, Black and La Raza Caucus members in order to bring about a shift of philosophies and teaching paradigms in multicultural oral communication classrooms across the nation. The perspective focuses on methods of incorporating culturally diverse teaching-learning styles in K-12, college and university oral communication programs by using a cultural collaboration model of multicultural classroom management.

Increased Jobs, Lower Wages, and the Ethnic Restructuring of California's Workforce Passed Proposition 187:Affirmative Action Did Not

California's culturally diverse workforce is increasing. In his analysis of U.S. Census Bureau data Barry Hirsch, professor of economics at Florida State University, noted that, of the states with the most employment growth in the nation, 10 added 11 million jobs between 1983 and 1994. California's addition of 2.5 million jobs to the state's workforce was the highest job growth in the nation. Texas and Florida were the next highest job contributors with each state adding 1.7 million jobs to the nation's workforce (Hirsch, 1995).

According to a study conducted by UCLA's Lewis Center for Regional Studies, Asians represent 18.4 % and Hispanics represent 29.3% of the production workers in the emerging electronics industry. African Americans, on the other hand, make up only 3.6% of production workers in this labor force. The number of African Americans in the garment and furniture industries is even smaller than 3.6% and, an ethnic "restructuring" is taking place in Southern California. Between 1970 and 1990, the Asian American proportion of the region's population grew from 3% to 10%. The Hispanic population grew from 18% to 38%. The African American population remained relatively stable (between 10% and 11%), while the Anglo population declined from 68% to 41% (J.E. Grigsby III, 1995).

The reason California's workforce is increasing is that new jobs were created as a result of an economic restructuring, referred to as "deindustrialization". As *heavy* manufacturing sectors, defense plants and aerospace industries declined, retooled, relocated, or closed down, "reindustrialization" occurred by expanding sectors of *light* industry such as furniture and garment manufacturing as well as electronic assemblying. Employment in *light* industries often means lower wages and fewer benefits. So while this increase in jobs should mean opportunities for all, it mostly means competition for the few remaining middle management positions that have traditionally gone to Anglos. Furthermore, the disproportionate representation of both Asians and Hispanics in the *light* industry workforce is a contributor to existing economic disparities among California's ethnic groups. These disparities have brought about the tension that currently exists between those who support or oppose Affirmative Action and Proposition 187. Affirmative Action has not brought about this reality (J. E. Grigsby III,1995).

Divergent Teaching Strategies Used by SCA K-12, College and University Educators Are Not Transcending Students' Affirmative Action Needs

Joe Baca, Assemblyman for the 62nd District in California and Vice Chairman of the California State Assembly's Education Committee points out that California is on the verge of becoming the first state to have a non-Anglo majority, with its workforce becoming one-half Anglo by the year 2001 and two-thirds non-Anglo by the year 2010. He reminds us that within the next twenty years, baby boomers (the present workforce majority) will make up a large portion of the senior citizen community. The boomers' economic stability in their golden years will, in large measure, be shouldered by an ethnically diverse workforce. Baby boomers must acknowledge that educating our youth is just as important as contributing to their 401Ks and mutual fund accounts, because education equals economic stability and valuing diversity is not a a matter of conscience or being nice, but of beating the competition (J. Baca, 1993).

California's Proposition 187 and the U.S. Supreme Court's "Strict Scrutiny" of Set Asides and Preferences in Affirmative Action decisions poses problems for K-12, college and university SCA educators because we are members of a divided discipline that can't bridge the gap that exists in approaches to researching, teaching and learning within classrooms that purport to provide students with oral communication skills to cope with situations in their schools, communities and jobs. According to James W. Chesebro (1994) divergent teaching strategies divide K-12 instructors and college faculty members. Their separate approaches complicate how research is to be conceived, designed, and implemented in the curriculum. He explains that in the K-12 classroom, instructors focus on motivational and performance speech exercises for their students, often leaving out cognitive approaches. In college classrooms the focus seems to be more on cognitive approaches to teaching. If we fail to integrate both teaching approaches, we'll fail to provide ourselves with the skills needed to adjust to issues we have in common with our students and with each other.

A Shift of Paradigms in Classroom Management Processes Can Bind Us Together

Chesebro (1994) lists such issues as responding to multiculturalism, justifying communication programs, the shift toward national goals and standards, and the growing increase in formulating and responding to the demands for formal assessment systems as those that divide our discipline. In discussions with leaders of the SCA Asian Pacific American Caucus, the Black Caucus, and La Raza Caucus, it has become apparent that these devisive issues can be transcended through a shift of paradigms in classroom management processes using multicultural classroom collaborative teaching strategies. I have developed and described the *Transcending Intentional Intercultural Communication* model (N.L. Flores, 1991,1994, 1995) on SCA and CSCA panels since 1991. But the dominate culture members of SCA and CSCA are not listening to the people of color within their ranks. Instead of validating and appreciating our intelligence they quickly

count how many of us they have appointed to positions of leadership in SCA. The only problems California's Proposition 187 and Anti-Affirmative Action decisions pose for K-12, College and university SCA educators, are those of binding together the elements of a multicultural society by expanding our vision from the current focus on affirmative action and quotas to a larger-interactive focus on the teaching-learning processes that occur within the classroom, processes that validate and appreciate culturally diverse students' intellectual frameworks and traditional learning styles (D. E. Hayes-Bautista, 1992; N.L Flores, 1995).

Establishing Cultural Cross-Credibility Can Help Researchers Use Reactions to California's Proposition 187 as a Bridge Between University, Community College and K-12 SCA Educators

One way University, Community College and K-12 SCA educators have of becoming aware of what researchers have found to be society's reactions to California's Proposition 187 and other Affirmative Action issues, is to decode linear messages that appear in our professional journals and textbooks. In their article analyzing approaches to managing teaching in communication classrooms, Jose I. Rodriquez and Deborah A. Cai (1994) observe that our speech field uses either the (1) covering approach to investigating power in the classroom; or the (2) critical approach to investigating power in the classroom. Rodriquez and Cai describe the covering approach as being mostly designed with the intention of meeting institutional needs such as what business and industry tells the administration students should know how to do in order to be effective oral communicators as they interact in their communities and when they join the workforce. Assigned this task, speech teachers design curriculum, divide it into units, and manage to cover it in order to keep their jobs.

The second approach to investigating power in the classroom, the critical approach, is described by Jo Sprague (1994) as an ongoing scholar's dialogue to help teachers cope with their daily classroom management headaches. Since teachers are scholars, they are aware of the

process of critical thinking and can use this theory to evaluate whether or not students have grasped the teacher's definitions of reality rather than the teacher-student's mutual definition of reality. If a student grasps the teacher's definition of reality, transformation has occurred. This is not dialogue. As Freire (1970) teaches:

> How can I dialogue if I start from the premise that naming the world is the task of an elite and that the presence of the people in history is a sign of deterioration, thus to be avoided? How can I dialogue if I am closed to-and even offended by-the contribution of others? How can I dialogue if I am afraid of being displaced, the mere possibility causing me torment and weakness? Self-suffficiency is incompatible with dialogue. (pp. 78-79)

I have no wish to participate in scholarly debates merely to empower my position as a teacher. I became a speech teacher in order to dialogue with my students, my colleagues and my society so that together, we could empower each other to define communication barriers and discover resources amongst ourselves to overcome the barriers. Thus, using only one or both of these approaches to investigating power in classrooms spanning K-12, community college, and on up to university levels of communication education, perpetuates rather than bridges the gaps that exist between communication researchers, classroom teachers and their students.

How to Concretize, Contextualize and Use the "Hover Over the Bridge" Approach to Empowering Researchers, Classroom Teachers and their Students

Jo Sprague has also written (1995) that there is a need to concretize and contextualize statements about communication research and teaching strategies to make them useful in actual educational settings. In addition, Julia T. Wood (1993) suggests that speech teachers can:

> translate conceptual issues into concrete instructional principles and practices designed to recognize and respect diversity amongst students in communication courses while simultaneously cultivating appreciation of important commonalities among members of the human community. (p. 367)

Although Professor Wood's illustration of how to concretize this advise uses the tension that occurs in communication courses due to gender issues as an example of context, her pragmatic approach to coping with the tension by "embracing" it as the catalyst to communication in a

shared environment, is crucial to the application of the "hover over the bridge" approach to multicultural oral communication classroom management.

The "hover" approach to multicultural communication classroom management is based on collaborative interactions amongst students and teacher as co-learners in a shared environment. It is an open dialogue in which the teaching-learning experience humanizes both speaker and listener in the communication encounter. It incorporates elements of the "covering" approach, the "critical" approach and "alternate" approaches to classroom management, by facilitating students' and teachers' competency in (1) cultural cross-credibility; (2) alternate coding; and (3) reciprocal relationship maintenance skills at the same time that the *Transcending Intentional Intercultural Communication* model (N.L. Flores, 1991, Appendix A) and its attendant *Multicultural Public Speaking Communication Variables* (Appendix B) are in process.

First we need to get a handle on the definitions of the competencies we expect our students to demonstrate skill in. Cultural Cross-Credibility occurs when divergent realities unite. As Octavio Paz (1990) describes it, human beings have become fragmented:divided into classes, and groups of minorities. He adds that the coexistance and the network of relationships between different groups forms a "real culture of people" who use their imaginations and linguistic figures to seek hidden resemblances in each other by listening to each other's voices. Cross-credibility can occur during the time that culturally diverse learners simultaneously traverse (cross, intersect and recross) each other's encoding and decoding behaviors and realize their shared meaning happened on a "two-way street" (La Fromboise, Coleman and Gerton, 1993). In speech communication educator's jargon, cultural cross-credibility can be facilitated in the classroom by encouraging students to (a) speak up in class so they hear what they have to say; (b) perception check by paraphrasing what they heard the other say; (c) clarify any possible misunderstandings by adding details or selecting alternate symbols to retain culturally unique

ideas or feelings; and (d) validate each other's perceptions by explicitly giving examples of how the newly coded idea or feeling can be used to coexist with each other in the same environment.

The second definition we need to be clear about is **Alternate Coding**. Alternate coding occurs when the source of a message adapts to the receiver's field of experience by keeping the same ideas or feelings the source wants to express, but using words that have a more precise meaning for the receiver. Also, using examples or nonverbal communication that is perceived to be more culturally appropriate to mutual benefit of those in the shared environment. Alternate coding is similar to linguistic code-switching (R. Jacobson, 1976) and can use the receiver's paraphrased feedback to switch pronunciation, stress, rhythm or intonation speech patterns to clarify semantic misunderstandings such as, How do jew alocket dees objects?" At this point the receiver intersects the message by " playing it over again ". The receiver takes time to paraphrase how the other's voice was heard and even goes through the interpersonal communication process of cultural perception checking by saying, " I heard you ask how Jews lock Dee's objections. Why is Dee objecting? What happened?" Given this glimpse into the receiver's coding system, the source can switch to mirror the receiver's pronunciation or switch to the source's intended meaning such as " I asked how you allocate these objects. I guess I said Jew, but I meant you!" Alternate Coding keeps the speaker's culturally unique ideas or feelings but uses the listener's words or examples to express it (La Fomboise, Coleman and Gerton, 1993).

The third skill we need to be familiar with before we can integrate it into the *Transcending Intentional Intercultural Communication* model, is **Reciprocal Relationship Maintenance**. Reciprocal relationship maintenance occurs when speaker and listener validate each other's cultural beliefs, behaviors and feelings by assuming the culturally other brings strengths, hopes and skills to the encounter. Then, by collaborating with each other to plan interventions, they help each other cope within a shared environment (P. Arredondo, 1995). Futhermore,

reciprocal relationship maintenance occurs when speaker and listener traverse their shared "two way" street of communication by (a) crossing the street when the source encodes the message; (b) intersecting the street when the receiver decodes the message; and (c) recrossing the street when either source or receiver or both interactants recode the message by telling each other how they appreciate the newly generated meaning. Bicultural and multicultural learners acquire culture, language and knowledge from field-sensitive perspectives. They need to contextualize messages by saying, " Thanks for telling me I was saying Jew instead of You. I guess it made you feel tense because you thought I was saying something bad about somebody's culture. That happened to me the first day of class when I told the teacher my name was Cao. She started laughing and said, "Cow like moo?" I felt real tense because my name means "noble", not "cow!" I explained the meaning to her and said it sounded the same but, please don't say, "Moo!". Validation and appreciation happens simultaneously as both speaker and receiver find the appropriate word for the underlying value they have in common. They mirror each other as they recognize that culture, gender, economics, and language are dimensions of an individual's personal culture and identity and should be respected (P. Arredondo, 1995).

How SCA Can Help Researchers, Classroom Teachers and their Students

SCA researchers can use tense communication situations, such as reactions to California's Proposition 187, and other anti-Affirmative Action situations by:(1) Surveying leaders in the community, government, business and industry to discover opportunities for the development of oral communication skills for culturally diverse workforces; (2) Developing multicultural oral communication teaching-learning paradigms; (3) Facilitating multicultural English, ESL and Oral Communication classroom management instruction in teacher preparation programs; (4) Facilitating "train the staff-development trainer" multicultural classroom management certificate workshops; and (5) Facilitating the articulation of oral communication standards,

assessment and curriculum in a holistic framework spanning the multicultural communication competency needs of society, students and teachers from K-12 to college and university.

Since SCA's goal is to bring speech communication scholars and practioners together in a community of learners, it can start by providing wider opportunities than it presently does for culturally diverse researchers to dialogue about their findings. By this I mean that the time has come for the integration of non-white styles of reporting research findings in SCA's journals. Monocultural colleagues want to know how to use multicultural assessment tools, curriculum development strategies and classroom management styles, in order to meet the communication needs Proposition 187 and other anti-Affirmative Action issues present. K-12 colleagues want to know how to make lessons relevant to culturally diverse students' needs as well as when, what and how much they should be teaching to meet college and university level expectations. More articles addressing these concerns in SCA's journals would be appreciated by a greater amount of teachers than SCA's publication editors are willing to take a chance on. For example, when La Raza Caucus proposed that SCA endorse the publication of *Comunicacion Hispana Internacional*, the final word on the subject totally missed the concept of dialogue in a field sensitive, humanizing method of sharing perceptions. Instead, the solution SCA proposed was an electronic journal! This is not a way to embrace the tension through the use of concrete, context-based methods of listening to the other's voice.

Another way SCA can help researchers, classroom teachers and their students develop more consistency of communication content and integration of culturally diverse teaching-learning strategies in classrooms from K-12 to college and university, is to inform textbook publishers that a uniform set of standards does exist and that textbooks should reflect communication skills at levels of proficiency shown to be appropriate for the articulation agreements developed by SCA facilitated intersegmental workshops. Moreover, SCA should establish a multicultural

communication textbook review committee to study and make recommendations to textbook companies about methods of restructuring our discipline's oral communication framework by: (1) incorporating cultural collaboration processes into existing communication models used in current textbooks; (2) indicating specific levels of communication competency such textbooks are researched and written to address; and (3) encouraging authors to develop textboook content geared to the inclusion of diverse teaching-learning styles through the use of concrete examples within social, workforce, and educational contexts students are likely to encounter in their real, culturally diverse global society. These recommendations will bind the K-12, college and university rungs in the learning ladder across the nation's oral communication classrooms. As long as there are weak spots between the learning ladder's rungs, our discipline will be unable to build a solid bridge on common ground from which to cope with reactions to California's 187 and all other anti-Affirmative Action initiatives.

How SCA Has Helped Researchers, Classroom Teachers and Their Students

SCA has held many summer conferences and workshops focusing on topics including research and application methods for K-12 Oral Communication Guidelines; Criteria for Assessing Speech Communication; Communication Professionals and Students At-Risk, and the 1994 SCA Summer Conference on Assessing College Student Competency in Speech Communication. Theresa Nance (1994) addressed the latter conference by advocating the adoption of a philosophical paradigm in communication classrooms that responds to culturally diverse students' pragmatic needs because:

> Student teachers need to prepare to do their work with the poor. U.S. Census Bureau data shows that over the last 13 years, the number of full-time workers who are impoverished has incresed by 50 percent, and 18 percent of full-time workers fall below the poverty line. As teachers, we are never free from the context in which we teach. If there is tension in the classroom because the children are hungry or cranky, teacher's need to learn to use the tension as the context for communication. Responsible curriculum and assessment must take these factors into account (p.151 and conference notes).

Tamara Burk also participated in SCA's 1994 Summer Conference on Assessing College Student Competency in Speech Communication. Her paper (1994) on how to use assessment and curricular reform to develop oral communication programs for schools with limited resources, described her search for new speech communication assessment, curriculum and teaching strategies because of the fact that, " At The College of William and Mary, many of our former students think that their college experiences did not provide sufficient opportunities for them to successfully develop and improve their oral communication skills"(p.295). As part of her search for materials to meet students' needs, Tamara attended the Intercultural Communication Competence:Developing Assessment Instruments breakout session to learn about the *(I ACCESS) Intercultural Assessment of Communication Competency and English Speaking Skills Test and User's Manual*, members of SCA's Committee on Assessment and Testing of an Intercultural Instrument, were describing (A. Gomez, S. Ricillo, N. Flores, P. Cooper & W. Starostra,1994).

After reviewing the assessment manual, Tamara decided that its attendant communication model might work well in a chapter on, "Building Oral Communication Competency in a Variety of Contexts" that she and co-author, Ann L. Chaney are adapting for inclusion in their textbook, *Teaching Oral Communication in Grades K-8*, which will be available from Allyn & Bacon book publishers in 1996. Ann Chaney contacted me to see if I would give them permission to adapt the I ACCESS' Cultural Communication Process by changing the communication lexicon to meet language arts teachers' lexicon. The opportunity presented itself to dialogue about the adoption of a new philosophical paradigm. I agreed to their adaptation of my model and said they could use alternate terms for "encode", "decode" , "recode", "paraphrase", "clarify", "cross-cultural credibility", and "reciprocal-relationship". These words are symbols. If they could come up with alternate symbols to explain my model and retain the ideas, feelings and cultural uniqueness of the message, we could collaborate. The assessment conference facilitated by SCA helped researchers and classroom teachers listen to each other's voices by gathering them

together in order to create new oral communication curriculum for teacher preparation programs. These new programs will give K-8 grade teachers the tools they need to help their culturally diverse students respond to reactions to California's Proposition 187 and any other anti-Affirmative Action issues that confront the working poor and children of the working poor in our K-12, college and university multicultural oral communication classrooms. When I think of reactions, I think of "knee jerks." When I think of responses, I think of dialogue. The most feasible solution to combat knee jerk reactions, is to ask SCA to respond to California's Proposition 187 by valuing and appreciating members of the Asian Pacific American Caucus, the Black Caucus and La Raza Caucus in proactive rather than reactive ways.

Summary

Proposition 187 was passed because of worker's competition for a few remaining high paying jobs and the disproportionate representation of both Asians and Hispanics in the lower paying workforce. Also, divergent teaching strategies that divide K-12 instructors and college faculty members complicate how research is to be conceived, designed and implemented in the curriculum. A shift of philosophies and teaching paradigms is needed so that SCA can facilitate K-12, college and university speech educators' ability to bridge the gaps between their current teaching methods and the new needs culturally diverse students bring to the oral communication classroom. The shift of paradigms should embrace culturally diverse students' tensions due to their real world experiences of being hungry or cranky members of working poor households. Multicultural communication models should use concretized examples within students' real world cultural contexts. If SCA will continue to appreciate and validate its Asian Pacific American, Black and La Raza Caucus members' ideas and values in proactive rather than reactive ways, multicultural communication gaps between SCA K-12, college and university educators will be bridged. This Chicana speech educator has shown that a cultural collaboration model of speech communication can be contextualized, concretized, demonstrated, and assessed.

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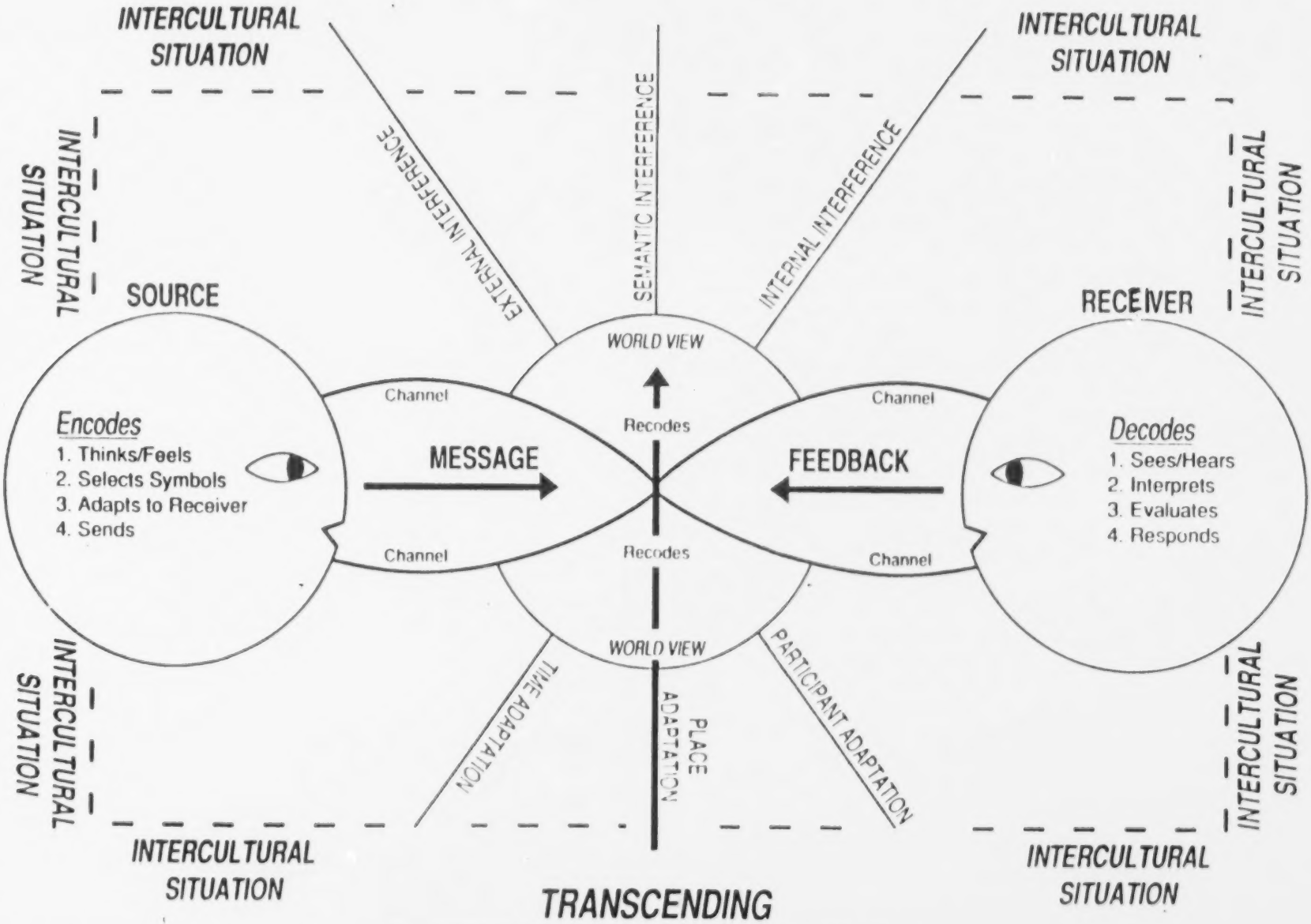

TRANSCENDING

INTENTIONAL INTERCULTURAL COMMUNICATION

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1. *The Context*

a. Physical Setting: Location (Sears office supplies department); Time (12:00 noon, workday, summer); turn-taking arrangement (one female customer at the counter and one male customer waiting to be served).

b. Historical:In the male customer's previous communication experiences in department stores, the salespersons always help him before they help other customers.

c. Norms: The Sears store in Westminster Mall is used to treating customers in business suits as fairly as they do customers in casual wear and each employee can only sell merchandize in his or her own department.

2. *The Source*

a. The speaker is the one who **originates** the message or speech. The source of the message in the Sears transaction was the male Spanish speaking businessman.

b. The source is the one who **encodes** the message or speech by:

* Thinking/Feeling (I have to be in a meeting by 1:00 p.m. I need a gold pen to take notes with so that I can impress my clients. I'll buy one here at Sears)

* Selecting Symbols (Good, I see a set of gold plated pens there. I'll ask the girl for that set).

* Adapting to Receiver/s(She's speaking English. I'll have to say "juego de plumas" in English. She's taking too long trying to sell a cheap calculator to that poorly dressed woman. I'll have to show her I'm in a rush.)

* Sending (I'll say the words loud and clear and in a deep authoritative voice. I'll move up to the counter, look at my watch to show I'm in a hurry, and tap the glass counter top to show her what I want to buy.)

3. *The Message*

a. Meanings: Ideas and beliefs that exist in a person's mind such as, (A set of gold plated pens is more expensive than a tiny pocket calculator. The salesgirl will make a bigger commission on me than the first customer. The **words**, " a set of pens" *mean* a big commission for her. My **actions** will show her I *feel* frustrated because I'm in a hurry and I want her to give me fast service. I'll use those **symbols**.)

b. Reciprocal Coding: The process of **alternating** symbols for ideas and feelings and adapting them to establish cross-credibility between speaker and receiver/s such as, (I want her to **decode** my message **appropriately**, so that we can have a mutually beneficial transaction).

c. Form or Organization: **Logical order** of arrangement of *examples* ; *reasons; grammar* and, *pronunciation* as related to the ***receiver's perception*** of the context, (It's not his turn).

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4. *The Channel*

a. Air Waves: Air waves transport *words, sounds* and, message *emphasis* from the speaker to the receiver/s. These can be intentional and unintentional **verbal** messages **receivers hear.**

b. Light Waves: Light waves transport the speaker's **nonverbal** intentional and unintentional messages to the receiver/s. These can be *facial expressions, gestures, movements,* use of *space, objects, clothing, time* and *cultural norms* that the **receivers see.**

5. *The Receiver*

a. In public speaking, the receiver is the **audience**, the end object of the speaker's intentional message or speech. Credibility of the speaker's message is in the receiver's perception. The receiver of the intentional message in the Sears transaction was the young English speaking female salesperson.

b. The receiver is the one who **decodes** the message or speech by:

* Seeing/Hearing: (This guy must be pretty successful. Look at his expensive suit, brief case and all that gold jewlry, but he's really rude! He practically pushed this lady and it's **her turn, not his**. What did he say? He, " wants a playpen?")

* Interpreting: (A playpen is like a portable bed or something for babies. He wants to know where we have the baby furniture).

* Evaluating: (I won't get a sales commission out of this guy and he's rude anyway. I'll get him out of here as fast as I can. I'll point to the right side of the store and tell him where we sell playpens. I'll be fast about my directions, since he's in such a hurry.)

* Responding: (pointing to the right side of the store, " The playpens are over there in the baby furniture department, sir, shouting, They'll help you over there.")

6. *Feedback*

a. Zero Feedback: This is when the speaker is unaware of the audience's response, such as in giving a speech on television because the audience is not in the same room with the speaker.

b. Nonverbal Feedback: This occurs in in-person speeches when the **speaker monitors** the audience's nonverbal **reactions** to the message such as facial expressions, eye or body shifts, frowns, nodding and other gestures to see if there is congruency/agreement with the speaker's intention for the message. In this Sears transaction the receiver's nonverbal feedback was to rush the man out of her department as she pointed him to the baby furniture.

c. Interactive Feedback:In the Sears transaction the receiver paraphrased what she thought she heard, " you want a baby's playpen". The speaker was able to *adapt* to the feedback by adding more details to his reciprocal coding process, " I have an important meeting in a few minutes and I need to buy that (pointing directly at the set) play of pens to take notes with. I left my play of pens on the airplane ." The receiver was able to *adapt* to the feedback by clarifying the misuderstanding, " Oh! This Parker **Pen Set** is $149.99. Will that be cash or charge?"

7. *Interference/Noise*

a. External Interference: Any of the five senses of perception that serve as a barrier to clear communication of the speaker's intended meaning, such as sights, sounds, smells, taste, and or touch stimuli that draw audience's attention away from the message. The inconsistency of the speaker's "successful businessman" attire and his perceived rude turn-taking behavior was an *external* interference causing the receiver to stop decoding at the point of *seeing* his ***incongruent actions*** **in the shared environment.**

b. Internal Interference: This is a **psychological** interference **within the receiver** due to the receiver's *mood, field of experience* and/or *motivational needs* at the time the speaker is in the process of sending the intended message. In the Sears transaction, the receiver's *mood* of having a friendly conversation with the casually dressed female customer got in the way of effectively listening to the speaker's message. Also, the receiver's *field of experience* caused her to pass judgement on the speaker's turn-taking behaviors as being "undemocratic" and rude. She responded in a reciprocal manner. The receiver's *motivational* needs to keep her job and earn a commission, became a barrier in the initiation of the speech transaction, but helped clarify the interference after the feedback was monitored.

c. Semantic Interference: These can be **alternate meanings** aroused by the speaker's symbols such as (" Miss, I'm fast," which can mean the speaker is a fast runner, or he's "easy" to get, or he is going to give up eating food, or he's a quick thinker). Semantic interference can also happen in the process of **alternating symbols** for ideas and feelings from one cultural code system to another cultural code system when the speaker encodes a word or phrase in a way that is perceived to be inappropriate to the context of the message such as (Can I buy the ply of pens he ah?...instead of...Can I buy the play of pens here?).

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